

# Olive Trees



WHAT  
ARE THESE TWO  
OLIVE TREES ETC  
LEK 4.11-14.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES---  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. 11.3.4.

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NEW YORK

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A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1901.

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## QUESTIONS OF THE HOUR.

### THE HEATHEN WORLD: ITS NEEDS.\*

The subject of our consideration—the heathen world—is something about which there is considerable misapprehension. The term suggests to our minds, and is somehow or other in our imagination connected with China and its teeming millions; India, with its suffering population, or Africa, that continent of darkness, much of which is yet hardly known to us. Popularly the appellation heathen conveys the idea not only of a lack of Christianity, but also of a condition of savagery, of barbarism, and an entire absence of civilization and its accompanying amenities of life. We shall use it in the sense of comprehending all who are non-Christian, being its broadest and most proper signification, embracing not only the savage islander or bushman of the South Seas, the lowest on the social scale of the human species, but also the imperturbable inhabitant of the Celestial Empire with his flowing robes of silk, as well as the gay roué and careless man of the world of our own country who would resent being classed along with those we have already named, but who is none the less as surely heathen as the others.

The chief need of the heathen world of to-day is an aggressive Christianity, not

aggressive in the manner in which the so-called Christian nations are proceeding in China, but aggressive in the sense in which Paul speaks when he exhorts Timothy to “be instant in season and out of season,” a Christianity which considers every opportunity golden, which sows the good seed on all varieties of soil, which enters every open door—a strenuous Christianity.

We read a good deal in the newspapers and periodicals of the present day of the exploration of different countries, of their development by outside agencies and by other nations, but when we examine the different motives and objects that are openly avowed as the actuating principles in every case, we shall find that they are selfish; that it is material prosperity, advantages in trade and markets for products manufactured or agricultural that are being sought and nothing else. Yet this condition of affairs is not without its mitigating facts, for often, as in the case of China, it was a desire to force trade on the Chinese which caused the breaking down by force of that wall of prejudice which they maintained against all comers, and through the break which was made for the merchant entered the missionary bearing the cross and telling its story—the story of Him who died that we might live—to that ancient people. Thus does God use the selfishness of this world as an instrument to work His will and makes the wrath of man to praise Him. We suppose that the best practical answer to the ques-

\* Read at a Union Missionary Meeting held in Bell Center, O., during the Week of Prayer, 1901, and sent by request to LIVE TREES for publication.

tion of the greatest need of the heathen world would be more men and more money.

The work of regenerating the heathen world is of necessity a slow one. It is very hard, exceedingly difficult, indeed, to secure much permanent good results among the adult population of countries devoted to paganism. The teaching of years, the impressions of childhood, have to be eradicated from the minds ere the truths of the gospel will take good root therein. I do not believe that we fully realize what it means for an adult Buddhist or Mohammedan to become a Christian. It means separation from all his friends and relatives. He becomes, as it were, a social outcast. His whole standards of life and ideals have to be changed and his early training must be, as it were, plucked up by the roots. A full consideration of these suggestions will afford a satisfactory explanation of the failure of so many of our missionaries to secure adult converts. It is among the younger generation, the children, that missionaries are accomplishing most good. The mission school is the fulcrum and education the lever with which the whole pagan world is to be moved. In it the children receive instruction not only in religion, but also in the laws of God relating to physical development, health, sanitary homes and purer lives—laws whose violation is attended with punishments just as certain as any other of the Divine decrees.

Reaching the heathen or missionary work is as subject to the economic laws as any business enterprise; it is a practical undertaking, and if the greatest success is desired, the same precautions must be observed, the same rules followed as in the business world. The missionary must have a healthy constitution, otherwise ill health will prevent him from the needful exertion of his powers, and he may have to

be invalided and sent home just as he is getting accustomed to his surroundings, thus turning out to be nothing more than a financial burden to the mission board which sent him out. The most successful missionaries of any time have probably been furnished by the Jesuits, and were men who, having learned a trade, plied it in the community they were to reach, thus finding many avenues of approach to the heart of the people which would otherwise have been closed. The success of the medical missionary has been phenomenal, while too often his co-laborer, whose only qualification is to preach the gospel, has toiled many years without accomplishing any good results.

But well-equipped men cannot be furnished without the necessary funds. This is particularly where one part of the service of the Master comes in—the sacrament of giving not grudgingly, not with a feeling of regret, but lovingly, cheerfully, ever remembering that we are His stewards, that we are not our own, that the earth is the Lord's and the fullness thereof, and that out of our storehouses we ought to bring a full tithe into the house of the Lord.

During the past year there has been much talk of the passing of the nineteenth century and the entering in of the new, and many views, both in retrospect and prospect, have been presented to us, but I would that to-day there might be brought home to every soul in Christendom that view of the Seven Churches which was seen by the Divine on the Isle of Patmos. Where are those churches to-day? There has not been left one stone upon another. Some have become, like Babylon, "heaps, a dwelling place for jackals, an astonishment and a hissing without inhabitants," others like Ramah are "a stable for camels—a couching place for flocks," while yet others resemble Tyre in their fall, and like

that proud city, though they be sought for, yet shall they never be found again. And why? Because they did not hold fast that which they had and neglected to press forward to fulfill the mighty opportunity they had. Their duty remaining undone, punishment sure and steadfast followed. And what of us? Have we not been planted in a good soil by many waters that we might bear fruit, that we may be a goodly vine? And if we fail to perform all that is required of us, if we fear to enter in and possess the foreign fields now open before us—China, Corea, etc.—if our report shall be like that of the spies of old, "It is a goodly land which the Lord our God giveth us, but the people are

greater and taller than we; the cities are great and fenced up to heaven, and moreover, we have seen the sons of Anakim there," and our hearts melt within us and we let our golden opportunities pass by, what shall our future be? Shall we not become a byword and a reproach, a terror in the midst of the land?

With such knowledge, with such examples before us, let us strive to do our whole duty to our heathen brethren, so that when we shall have passed through the swelling of Jordan and stand before the Ancient of Days, we may hear the welcome words, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

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The largest Sabbath-school in the world, and one of the oldest is at Stockport, England. It was started 116 years ago for the children of the poor, and at first the teachers were paid a small fee and the pupils taught to read and write. Changed conditions have changed its character and it is now devoted to religious instruction, but is prosperous as ever. It has trained 105,900 scholars.

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"The drink traffic in West Africa is fast becoming a tremendous problem. In the Delta of the Niger gin is practically the currency; so that, if a person wishes to buy food, instead of taking a purse of money, he must be armed with a case or two of gin, and unless he will do this he may even be deprived of some of the necessities of life. That this can be allowed in British possessions is a disgrace to a civilized nation."

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It is said that recent visitors to Paris have noticed the great advance which has been made in the direction of Sabbath rest. Very few shops are now open on the Sabbath, and scarcely any after mid-day. On the wooden shutter of a business house in the Rue Pierre Charron may be seen these words printed in large bold letters, just where one would expect to see an advertisement of the shop: *6 Jours pour travailler et le 7eme pour se reposer*, or, "Six days for work and the seventh day for rest."—*Missionary Review of the World*.

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A good many try to get their religion, at least their Sabbath evening religion, on the run. Some other preacher than the pastor has a more striking theme, or some other choir has been given the right of way and sidetracked the Gospel for the evening, and your get-religion-on-the-wing Christian is on hand. President Northrop said a true thing of such people when he remarked, "No man can expect to grow in grace when he is out of the place of duty." God meets a man where he knows he ought to be and ministers grace out of all seeming proportion to the importance of the duty.—*North and West*.

## NEWS OF THE CHURCHES.

### ABROAD.

LATAKIA, SYRIA.—A letter from Rev. Jas. S. Stewart, written May 25, contains the following items:

The new house is well under way. There has been no obstruction thus far. We had to dig down to the rock about two and a half yards to secure a good foundation. The foundation work is done on two sides, and the first courses of stone laid. If the work is allowed to proceed thus, there will be no difficulty in having the house ready for use by Sept. 1.

Two weeks ago we observed the Lord's Supper at Tartous. There were no additions, but we had a profitable season of communion. All are well there, and the schools are quite satisfactory. Those of Soda and Melkah are also in good condition. I did not visit Melkah, but spent a day in Soda examining the boys and girls. There were about forty present, and they seemed to be making fair progress.

There have been abundant rains lately, something that has not occurred at this season of the year for some forty or fifty years.

Salim Saleh is not in very good health this summer. His traveling and working days appear to be nearly at an end, and as yet no one has been raised up to take his place.

SUADIA, SYRIA.—In a letter dated May 16 Rev. J. Boggs Dodds writes as follows:

We are enjoying our usual health. The school children are all in good health and have fine, healthy appetites. The boys have had quite "a spell" of gardening. Some of them sowed a little patch of wheat that grew to such excellence as to be the wonder of all who looked at it. Then

others planted onions, others potatoes, others garlic. They have been quite happy in their ventures. I am glad to say that some of these boys are really very fine fellows. There are two in this group who are very interesting to us. I must tell you a little about them.

You see our teacher, Hanna, at the left of the picture with a book in his hand. Looking to the right, along the second row of boys counting from the top, you notice the second and third boys from the teacher's left. The name of the second is Debo, and the third is Aabood. These two boys are both Fellaheen. Debo has been here three years and Aabood two. They both want to be baptized and to join the Church. They are about fourteen years old.

Inasmuch as their lives have been quite exemplary during their stay in the school here, and as they have been well instructed thus far, I intend to receive them (D. V.) on a year's probation. We hope that the people at home will join in the plea that their souls may be truly born again and that they themselves may be made conscious of their new life hid with Christ in God. We often think that people "join the Church" much as they would join any other organization. But we hope and pray God to give us members who realize the sweetness of pardon and acceptance. Aabood's father is a poor gardener here, living the life of a serf, serving his master as a matter of course. We hope that through the son he, too, may be brought to the "better way." Debo's father died when he was quite small, leaving a wife with this boy and two girls older than he. Soon after he came into school his oldest sister was married to a Fellaah. Debo wanted to come to Thursday afternoon prayer

meeting and to the Sabbath services, but his brother-in-law wanted him to work. I speak now of the vacation time. So Debo took things into his own hands and ran away to the services. Sometimes he would come here Saturday night, carrying an old bed on which to sleep and bringing a little dry bread and maybe an onion, or a cucumber, as provision for his "outer man," while "the inner man" was fed at a gospel table. He would often stay several

orders us to "compel to come in." May it be a compulsion of love—the work of the Holy Spirit.

Standing behind the teacher's left shoulder is a grandson of Ibrahim Jokki. The second boy from the other end of that row—the first row—who is laughing with the third boy, is a son of our Bible woman, as is also the little bareheaded chap sitting in the front row. Teacher Kareemie's nephew appears just behind the bare-



days, and was quite alone here, as there were no other children during vacation, but he preferred the loneliness to the petty persecutions of his brother-in-law's house. One day the brother-in-law came to tell him that his mother had just died after half an hour's illness, so now he is practically a homeless chap with considerable asthma and no great vitality. Somehow we feel that he is one of those "from the hedges" whom the Master of the Feast

headed boy. There is also another boy—an Armenian—in the group. There are five from the Christian sects—the rest are Fellaheen.

This photograph is one of the first efforts of Mrs. Dodds, who is reluctant to send it, thinking it not good enough, but you will remember that it is one of her first efforts. The camera is a very good one. It was presented to us by a number of friends at Sterling, Kan. The prime

movers in this gift were Mr. and Mrs. Harvey Truesdale, of Sterling. He, being a first-class artist, was able to select a good instrument. We hope that this beautiful gift will be the means of interesting many of the home people more deeply in our work. As a token of the esteem of our friends in Sterling, we appreciate it highly.

There is great uneasiness here now on account of the unprecedented rainfall at this season, when the silkworms require warm sunny weather, but we cannot expect the Lord to allow this people to continue on without His appeals to His chosen ones whom He would warn of their sins and whom He would call to repentance. The rains, these few days, have far exceeded any during the winter. Yesterday and to-day our roof leaked in every room so that many a black spot was left on the walls and ceilings. The roof has not sufficient slant to run these very heavy torrents off the tiles fast enough, and so the rain floods over the edges and down into our rooms. Just now the lightning is sharp and the thunder rolls in terrible crashes, so that the windows shake and rattle.

Mr. and Mrs. Kennedy, of Antioch, left here—i. e., Alexandretta—on the 6th inst., and if all goes according to schedule, they are in London by this time—8:30 P. M., May 17. This railroad route makes the world less wide. People at home will hardly know how to appreciate this contraction of the earth's circumference, but we do.

Our mail service is not at all regular, and somehow poorly managed. Papers and magazines fare badly. In fact, we know absolutely nothing of the world for months.

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On May 20 Miss Cunningham wrote:

It was very kind of you to have the pic-

ture of the women printed in OLIVE TREES. It will help the Church to get a glimpse of our people here. I was in Latakia at the mission meeting and went on to Beirut for a few days. The girls had to have a vacation until my return. Most of the larger girls read a good deal to their parents when they were at home, had taught them the Lord's Prayer and in some instances the 46th Psalm, which is a great favorite with the girls. They sing it to the tune "Beulah Land," and they make up in sound for what they lack in melody. When in Beirut I had to go to a drug store which is quite near to the soldiers' barracks. The store was full of people, and amongst others a Turkish soldier was sitting there waiting for some medicine. Much to my surprise, he got up and seemed to follow me about the store, coming quite close to me, but not speaking. As soon, however, as the other people had left the store he came up and held out his hand and I was surprised and delighted to find that he was one of our Fellaheen boys who had been four or five years in the boarding school. Poor boy, he was so glad to see me that the tears came into his eyes, but he was afraid to speak while the other people were about. I gave him my address and told him that, if he could get away, he could come and see me in the evening. He came and we had a pleasant visit. He told me that he said the Lord's Prayer every day, and that although he had neither Bible nor gospels, he had many texts in his heart, and he thought about them often. The next day he came and brought another soldier with him. He said, "I have been trying to tell this boy about Jesus and that He died for us according to the gospel, but I want you to talk to him." I found that he had often talked with this boy and had given him a great deal of gospel truth, but he did not seem to care very much. He said, "He

talks to me every night about these things. He is a good boy, and we all like him." He was much older than his companion, and, of course, very ignorant, as he had never had any training at all. They both came every day after that. The Lord has many ways of bringing His own people to himself, and I hope that this boy, although compelled to be a soldier of an earthly monarch, may willingly give himself to serve the King of kings. Our hearts ache

as usual. People are all busy at present with the silk crop, and our meetings have not been quite so well attended, but there have always been enough to have a good meeting. When people here don't come to the services, we just either send or go after them, and in this way we can always get enough for a meeting.

The picture accompanying this letter shows in the front the home of the girls'



for our boys who are drafted into the army and sent far away from home and friends, often never to return. It is very seldom indeed that they get staying so near home as this boy. He was the only one out of all his company who got this privilege of staying in Beirut, and he only got this privilege because the officer there took a fancy to him and secured him for his personal attendant.

We are all well, and the work is going on

school where Miss Cunningham lives. The building on the hill, facing west, is the home of the boys' school and the residence of Rev. and Mrs. J. Boggs Dodds.

MERSINA, ASIA MINOR.—The following item is a statement from Miss Lizzie McNaughton, dated May 23, in regard to the school in her charge during the past year:

This has been a year of manifold discouragements. I have been more than ever

impressed by the apparent lack of real gratitude on the part of our Christians. Still, most of them are like children in



their understanding, and we must accept them as such and help them to grow better.

I began my final examinations on Monday. The boys are all doing well. Thirteen have committed the Shorter Catechism to memory, recited it and received their prizes. One recited the entire Catechism with proofs without making a single mistake. The total number of boys under instruction, 140. Sixty were boarders. In addition to our Greek, Armenian, Catholic and Protestant children, we were favored with five Moslems, seven Jews and twenty Fellaheen. Thirty of the 140 boys were in school last year. The others are new.

When I began work in Mersina in the fall of 1897 there were thirty-five boarders and ten day pupils. Only four of that number are in the school at the present time. The others are scattered far and wide. What grander opportunity for evangelistic work could we wish for than through the medium of our schools?

I have had a number of young men from the city studying English. They are all

bright young men. One is a graduate of the Law School at Athens, Greece. At every lesson they quiz me well on religious topics, secret societies, gambling, drinking, smoking, etc. One of them saw my English Bible lying on my desk. He was very much surprised that one small volume contained the whole of the Bible. He asked me to lend it to him for a few days. I told him I could not lend it to him, but I would give him one to keep if he would read it. I think he was as proud of his new Bible as I was over the first one I possessed. By teaching these young people English we meet a class of people we could not otherwise reach.

We are having a great deal of rain this month, which is quite unusual for this country.

One of the pictures that accompany the



foregoing statement shows nine Fellaheen boys who entered school Oct. 1, 1900. The other shows seven Syrian, Armenian and

Greek boys who were received at the same time. They can all read now.

Dr. Balph, of Latakia, Syria, had occasion to be in Mersina for a few days, and on May 2 gave us his opinion of the work in this field:

The work here is very encouraging, although, as everywhere else, there are many drawbacks. Arabic services are held twice every Sabbath, and Sabbath school in the morning; last Sabbath evening Mr. Dodds preached a most excellent sermon in English to a very fair audience. There are a good many people in Mersina who understand English, and who will attend an English but not an Arabic service. A mid-week prayer meeting is held every week in the chapel, and one or two cottage meetings in other parts of the town. With no male associate to take any share of the work, Mr. Dodds's duties are various and arduous, much more than any one man should have if it could possibly be avoided.

Dr. Metheny is very much missed here; not only by the missionaries, but by the natives as well. We hope it will not be long until some one is found who will be willing to take his place.

The schools under the control of Miss Sterrett and Miss McNaughton are in a flourishing condition, and well attended, and give every evidence that thorough and successful work is being done. The Tarsus school has been temporarily closed by the Government, but the hope is entertained that it may again be opened.

There are many perplexities and worries in connection with missionary work everywhere, but especially here in this country, where the Government is continually throwing obstructions in the way. It is hard sometimes to know how to proceed, and perhaps doubly hard for the Board, when perhaps even the missionaries cannot always agree as to the best method. \* \* \*

The depravity of those around us, our inability to cope with the powers of evil, the lack of means to do what we feel should be done—all combine to cause frequent discouragements.

A day or two later Rev. R. J. Dodds wrote as follows:

A short time since we had the pleasure of entertaining U. S. Consul Jewett and his wife a few days. He is from Sivas, where his father was formerly a missionary. He and his wife are delightful people socially, and what is best, they are very earnest, true Christians. They are leaving for America on furlough. They examined our work, some parts of it, quite carefully. They expressed their approval of it. They said our schools are the best mission schools they have seen in Turkey. I was so glad for Miss Sterrett and Miss McNaughton's sake that people so well qualified to judge intelligently were able to praise their work in unstinted terms.

A week ago I had a special English service in the chapel. It was quite well attended. I hope to try another next Sabbath. We have held some more cottage meetings since I wrote you last. Dr. Balph was present at two or three, and was very much interested in them. He also made good practical remarks. I had promised him that he would see William Sproull and Henry Easson at one meeting, but he was disappointed. For the first time they were absent from a meeting held in that quarter of the town. They are sons of a former pupil of the Latakia school.

CYPRUS.—Writing from Larnaca, May 16, Rev. Henry Easson says among other things:

It may be of interest to the friends to know that the Rev. A. Agytiades is a pupil of one of the first missionaries to

Cyprus. You will see from the paper I sent you that in 1836 Rev. Daniel Ladd and wife came to Cyprus, and when the mission was closed in 1841 they were transferred to Broosa, in Turkey. Broosa is the native place of our new helper, and the first missionary that he can remember was Rev. D. Ladd. So Mr. Ladd, although called away from Cyprus in 1841, helped to train a worker for his old field. Another item with regard to Mr. Agyptiades is the origin of his name, "The Egyptian," or rather "The son of the Egyptian." It seems that his father when a young man went to Egypt and lived there for a while, and when he came back to his native place they called him the "Egyptian," and so our new helper is "The son of the Egyptian."

There is a young Greek in Nicosia, Oikonomedes, who has suffered a great deal of persecution lately. He is not a member yet, but is a searcher for the truth, and an earnest worker in spreading the truth. He kept a number of tracts and religious papers in the shop where he was working and gave them to any one who would read them. His master, the head tailor, forbade him doing this, and because he would not listen to him, he tore up his tracts and papers and discharged him from his services. He remained true to his principles, and now I hear he has found employment with a Moslem tailor who not only gives him his freedom to distribute tracts and papers, but does not require him to come to the shop on the Sabbath day.

According to the new census of Cyprus, taken on the night of March 31, 1901, the population of the island was 237,053 Moslems, 51,252 Christians, and of all other sects 185,801.

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In a letter, written about a week earlier, Mr. Easson gives a brief report of the colporteur work of the British and Foreign Bible Society during the past six months:

They have sold 344 Bibles, New Testaments and portions of Scripture.

They have visited the cities of Limassol, Nicosia, Kyrenia, Famagusta and Larnaca and twenty-seven villages.

They have read portions of God's Word and explained it to 846 persons, and talked about the Bible and the Saviour who is there offered to man, to 2,386 persons.

They report that the common people hear the Word and are pleased, but the priests and leaders oppose the work. They will not listen themselves and stand in the way of others.

The following are a few items of interest: The brother of the Bishop of Kittium is always opposing the work and warning the people against the work of the colporteurs. In a coffee house one was speaking against the evangelical church, when another of their own number said, "They are better than our priests. Our priests will not even bury us if we have no money."

In another coffee house where there were many, after a long talk about the Word of God and the blessings it brings to the world, a Bulgarian who was listening said, "This gospel is the only means able to remove the enmity that exists between the Greeks and the Bulgarians."

"At another place while two merchants were buying gospels, a man came along and warned them against me and my books, but they showed him that it was his ignorance that led him to fear the gospel."

In Kyrenia the enemy is showing his head a little. One of the priests is trying to stir up the women to burn the gospels and tracts which any of the family may bring home.

Thus they are working away, scattering the Word of Life and speaking a word for Him who is the Prince of Life, where they can find an opportunity. They ask the prayers of God's people.

On May 23 Mr. Easson sends an item with reference to the chapel:

We have told everybody that we expect to go on with our work as before, and our friends among the Greeks here say they hope the Board will not delay in sending the funds to put up a good stone building which will be considered more permanent than the iron one, and not so easily burned. And we have the same hope and trust.

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An item of interest comes from Mr. Easson under date of May 30:

I think I told you that Mr. Loizides was being persecuted by his wife because he united with our church, and that during communion time she locked the door and would not let him into his house. I have a letter, dated May 24, from our colporteur on this subject, and inclose a translation:

"The wife of brother Loizides came to such a point in her anger as to abandon her home, and she remained at her mother's for over three days. She went to the police, found a lawyer and sought a divorce from her husband because he had become a member of the evangelical church. She circulated many lies, saying that he had beaten her and that he was trying to force her to become a Masoni, and she also circulated many lies against us. All the plans of Satan were executed. At last the Lord changed the course of this excitement, and now she has come back to her home and asked forgiveness from her husband and from us, and we now have a time of peace, and our enemies are confounded and ashamed because they were not able to bring about the separation. They had also tried to make the wives of the other brethren act in the same way, but they proved to be more sensible, and now they are rejoicing because they did not listen to the voice of the devil. The brethren also have been strengthened and encouraged because they see that the

lies of Satan did not have any success against the truth."

We hope these women will soon have their eyes opened to the truth. We ask the prayers of the Church for the wives of Loizides, Leptas and Elia, of Kyrenia.

Dr. Moore and family left to-day for Jaffa and Jerusalem for a rest and trip of about three weeks.

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A line or two from Dr. W. M. Moore will also be read with interest:

The burning of the chapel at Larnaca will no doubt be very discouraging to the Board and the whole Church, and you can imagine how we feel who pass the vacant lot and see the blackened ruins. Our only comfort is to reflect that it was not our home, but our Father's, who is rich and can order all things to fulfill His will. There has been no clue found as to who set it on fire. I have slight suspicions of a few young men who came to the church and had many discussions with us. But I have a strong impression that it was done by the order of the priesthood. We are at present using the clinic rooms for a place of worship, and also have service each Sabbath evening in the school room, but no one except our own members attend, as the room is not well located for the purpose.

Our school has done very well. The boys are well satisfied, and, I hope, have received some benefit. Mr. Easson and all the teachers use every opportunity to speak for Christ and His cause.

CHINA.—The present plan of Missionary A. I. Robb and party is to leave for China on the 12th or 21st of September. The churches will be glad to know that, if the Lord will, work will be resumed at Tak Hing Chau this autumn with an increased force of laborers. There should be much prayer that the way may be fully open and the success great.

According to reports made to the Ecumenical Conference, held in New York last year, there are 2,800 foreign missionaries now in China, representing 56 societies, with over 100,000 members gathered in churches, at 500 stations and 2,000 out-stations. There are also about 50,000 scholars gathered into day and other schools, nearly 5,000 being in colleges and seminaries. There are nearly 200 medical missionaries, and scores of hospitals, in which Chinese officials show great interest.

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The troubles in North China, which during the past year have thrilled the whole civilized world with horror and amazement, have not been the first, though they have been the most extreme and the most widespread manifestation of hostility to the gospel in that land during the past decade. \* \* \* Yet throughout this period of unrest and trouble the work of the mission has gone steadily forward. New centers have been occupied, and have become the scene of richly successful labor, which a few years ago were entirely closed to the foreigner. Hunan, which in 1891 was rousing all China to expel the foreigner, and which violently and successfully prevented the missionaries from entering within its borders, five years later was opening its gates to the preachers of the gospel, and, during the past year, property in Chang Sha and other great cities in this ultra-conservative province was peaceably sold and legally transferred to the mission without any opposition.

Statistics may not be conclusive as the only evidence of progress, but their value is relative to the conditions under which they are gathered. When the conditions of discipleship are easy, and membership in the Christian Church is a sign of respectability, numbers count for very little; but it is surely otherwise in a land

where patriotism is invoked against Christianity, and fierce persecution may at any moment break out against those who have adopted an alien creed. Under such conditions the converts may be ignorant, they may be morally weak, they may bring with them into the Church ideas and influences which indicate a very imperfect conception of the great spiritual change involved in being a disciple of Christ, but they may surely be regarded as sincere. Every convert gathered in under such conditions is in his measure a personal witness to the conquering power of the gospel; and statistics may fairly be taken as a valuable evidence of the position of the enterprise. Ten years ago the Society's mission in the whole of China reckoned its communicants at 4,489. To-day it is necessary to leave out of account all the stations in North China, which last year had a membership of 2,001; but the mission in Central and South China has a membership of 7,600—*i. e.*, 3,111 more than the Society had in China ten years ago.

Fortunately statistics, though valuable under such conditions, are not the only evidence of progress in China. The converts are manifesting increasingly a healthy spirit of independence and self-support, and are inspired by the spirit of Christian zeal and missionary enterprise. Moreover, the omission from the statistics for the year of all mention of stations in North China is due to a cause which is itself a most striking witness of the effectual working of the gospel. The membership cannot be reckoned, because it cannot yet be known how many have witnessed to the reality of their faith by a martyr's death. A certain proportion have probably under fear of death denied their Lord, some have purchased life at the cost of all they possessed, but a very large number of men, women and children have been ruthlessly slain because they belonged to the Christian

community, and many of these have fearlessly testified to their faith in the very process of martyrdom.

Meanwhile Christian worship in Central and Southern China has never been suspended by the native Christians, even in the hour of greatest peril. The missionaries returned to their posts as soon as they were permitted to do so, and work in every branch is prospering. What the political future of China may be it is impossible to predict, but there can be no uncertainty about the progress and triumph of the gospel in China, except that which arises from the slowness of the Church of Christ in western lands to realize the greatness of its opportunity and responsibility. —*106th Report of the London Missionary Society.*

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The *Chinese Recorder* for April contains the following statement by Yung Chêng, a member of the Baptist Church, who was an eye-witness of the massacre of missionaries and native Christians at T'ai-yuen-fu on July 9, 1900 :

"On July 8 at the village of Tie-ts'un, about ten li southeast of T'ai-yuen, about three in the afternoon, I saw Pastor Pigott, of Shou-yang, with his wife and son, a gentleman (Mr. John Robinson) and a lady (Miss Duval), and two girls (Atwater girls), going along in two carts. They stopped at a food shop, and the soldiers who were accompanying them (I only saw seven or eight) bought them some food. The two gentlemen were handcuffed. I saw Mrs. Pigott feeding her husband with small cakes and 'mien' (boiled dough strings). Mr. Robinson fed himself, eating cakes only. Mr. Pigott, recognizing me, asked where the pastors were in T'ai-yuen-fu, and I told him all had been taken to Chu-t'ou hong, near the Governor's yamên. Whilst they were resting a short time, Pastor Pigott and Mr. Robin-

son preached to the people who gathered round. The people were much astonished and said: 'You are to be killed for preaching, and yet go on doing so.' That night the whole party of seven were put in the district prison.

"The next day I was on the street near the Governor's yamên; I saw a big crowd and went to see what it was they were following. I found it was the foreign pastors and their wives and children and the Roman Catholic priests and nuns and some Christians. I heard people say they were going to be killed, and I tried to get out of the crowd, but could not, so stayed and witnessed with my own eyes the killing of all the foreigners. The first to be led forth was Pastor Farthing. His wife clung to him, but he gently put her aside, and going in front of the soldiers, himself knelt down without saying a word, and his head was struck off by one blow of the executioner's knife.

"He was quickly followed by Pastors Hoddle and Beynon, Drs. Lovitt and Wilson, all of whom were beheaded with one blow by the executioner. Then the Governor, Yü Hsien, grew impatient and told his bodyguard, all of whom carried big beheading knives with long handles, to help to kill the others. Pastors Stokes, Simpson and Whitehouse were next killed, the last one by one blow only, the other two by several. When the men were finished, the ladies were taken. Mrs. Farthing had hold of the hands of her children, who clung to her, but the soldiers parted them, and with one blow beheaded their mother. The executioner beheaded all the children and did it skillfully, needing only one blow; but the soldiers were clumsy, and some of the ladies suffered several cuts before death. Mrs. Lovitt was wearing her spectacles and held the hand of her little boy even when she was killed. She spoke to the people, saying, as near as I remember :

'We all came to China to bring you the good news of salvation by Jesus Christ; we have done you no harm, only good; why do you treat us so?' A soldier took off her spectacles before beheading her, which needed two blows. When the Protestants were killed the Roman Catholics were led forward. The Bishop, an old man with a long, white beard, asked the Governor, Yü Hsien, why he was doing this wicked deed. I did not hear the Governor give him any answer, but he drew his sword and cut the Bishop across the face one heavy stroke; blood poured down his white beard, and he was beheaded. The priests and nuns quickly followed him in death. Then Pastor Pigott and his party were led from the district gaol, which is close by. He was still handcuffed, and so was Mr. Robinson. He preached to the people till the very last, when he was beheaded with one blow. Mr. Robinson suffered death very calmly. Mrs. Pigott held the hand of her son, even when she was beheaded, and he was killed immediately after her. The lady and two girls were killed also, quickly. In all, on that day forty-five foreign people were beheaded—thirty-three Protestants and twelve Roman Catholics. A number of native Christians were also killed; I did not see them all, but I was told there were thirteen."

AFRICA.—There seems to be no check to the onward progress of missionary work in Uganda and its adjacent kingdom of Toro. The people are not only listening to the gospel, but are taking up the work of preaching it far and near. The following account is given of what is called a "Dismissal Day," on which a number of evangelists were sent forth from the capital, Mengo, to do work in outside districts. Miss Glass writes:

"I think you would have been very interested could you have been with us in

the big church last Friday at the missionary meeting. It was a 'Dismissal Day,' and twenty-nine trained native missionaries were being dismissed to Busoga, Koki, Budu, etc., some even to Toro. It was a very happy service. The most thrilling bit was when Mr. Roseoe, as acting secretary, in the absence of the bishop, called each of the new lay readers and gave them their letters of license; after that each of the new teachers stood up and, turning round, faced the congregation while their names and destinations were read out. Each of these men is being entirely supported by the natives themselves. Many of them are taking their wives with them, who are also trained teachers. The collection was a wonderful time. It amounted in all to, in cloth, thirty-six rupees, 25,383 shells and a cow. When one considers that eighty shells is good payment for a day's work of a builder, thatcher, hedger, etc., you can see the people were many of them giving as the Macedonians did."—*Missionary Herald*.

NEW GUINEA.—The mission in New Guinea has made amazing advance since the time, just twenty years ago, when, in the annual review, it was said: "There is nothing to show beyond a small school and settlement on Murray Island, a dialect reduced to writing and used in the preparation of one or two elementary books, and a very few persons who have given up heathenism and seem to be under the power of Divine Grace."

The deputation which visited New Guinea on behalf of the Society in 1897 found Christian communities at many points along the whole of the southern shore of the British possession; they found portions of the gospels translated into nine dialects; the New Testament as a whole provided for the people in the most widely

known language on the coast; a training institution for the preparation of native evangelists already in active operation at Vatorata; a Christian church numbering about 2,000 members, and elementary schools containing about 3,000 scholars. Since then progress has been continuous. It is estimated that the membership of the Church to-day is fully 3,000; and a proportionate increase has been made in the numbers under the care of the mission in the schools. The first step has been taken toward reaching the tribes of the interior, and but for the shadow cast by the murder of Mr. Chalmers and Mr. Tomkins the conditions of the mission would appear to be brighter and more hopeful than ever.—*106th Report of London Missionary Society.*

#### AT HOME.

ALLEGHENY, PA.—Central Board of Missions furnishes the following items:

##### *Financial Statement.*

|                      | On hand<br>May 1, 1901.  | Receipts. | Expenses. | On hand<br>June 1, 1901   |
|----------------------|--------------------------|-----------|-----------|---------------------------|
| Domestic Mission,    | \$47.10                  | \$108.85  | \$60.00   | \$95.95                   |
| Chinese Home Mission | 205.06                   | 3.75      | 3.75      | 205.06                    |
| Jewish Mission       | 173.13                   | 20.50     | 100.00    | 93.63                     |
|                      |                          |           |           | Overdraft<br>June 1, 1901 |
| Southern Mission     | 149.99                   | 151.46    | 441.66    | 140.32                    |
|                      | Overdraft<br>May 1, 1901 |           |           |                           |
| Indian Mission       | 443.36                   | 568.63    | 335.83    | 210.56                    |
| Sustentation Fund    | 3,125.52                 | 248.72    | —         | 3,374.24                  |

The Central Board will make appropriations to the different Presbyteries at its July meeting on the third Wednesday. Pastors and congregations that receive aid from the Domestic Mission Fund, and clerks of Presbyteries, would do well to read the recommendations of the Mission Conference, adopted by Synod. The Central Board does not pass judgment on any application. It simply directs the Treasurer to pay to the treasurers of Presbyteries the amounts clerks certify to be due. It deals with the clerks of Presbyteries. The Church should remember that twenty-five per cent. of last year's appropriations is unpaid.

The collection for sustentation should be three times as large this year as it was last. The demands on it will be greater than ever before. Kansas Presbytery has transferred to it three congregations that formerly drew from the Domestic Mission Fund. In accordance with the action of the Mission Conference, several others will also draw from it in the future. If the claims of this scheme are properly understood, it will be liberally supported. Let them be presented and urged.

The attention of the Mission Conference and also of Synod was called this year to a great injustice that is done in some cases to pastors, meager salaries being given, while large contributions are given to church schemes—in some cases the latter exceeding the former in amount. This should not be. The first duty of a congregation is to provide a competent support for its pastor. The injustice where it exists should at once be rectified.

J. W. SPROULL.

GREENWOOD, MINN.—Since the meeting of Synod in 1900, the Lake Reno Congregation has passed through three or four periods of anxiety: First, the resignation of its pastor, then the declination of a call made out in favor of another minister, and now doubt as to whether it will ever succeed in securing a pastor.

For the last four Sabbaths we have had the service of Mr. Hugh McCarroll, licentiate. But we do not know how long he will be with us, nor are we aware yet who may be appointed or willing to come to us.

J. L. EWING.

NEW CONCORD, O.—Annual report of the L. M. Society of New Concord Congregation:

We, as a society, are at the close of another year's work which has been more than usual encouraging. We have held

eleven regular meetings and one called meeting. These were all, with one exception, well attended.

One thing worthy of special mention is the increased spirituality in our devotional exercises. Each meeting opened with a Bible reading, conducted by the members of the society in turn. This was followed by the regular business of the society. Sewing for the Southern Mission and Home Mission and caring for the sick have been our special work during the year. One aged member, who has since been called away by death, received particular attention. She lived alone for many years and suffered much, yet we trust that now her trials are ended and that she has joined her Saviour and companions in heaven.

Two new members were added to our roll, making our number thirty-four. During the year we have had the privilege of hearing Rev. J. B. Dodds, of Suadia; Miss Lena Battie, of the Southern Mission; Miss Joanna Speer, of the Indian Mission, and Rev. Greenburg, of the Jewish Mission. Many interesting letters have come to us from the different mission fields. Because of such blessings we have been more closely drawn to our Saviour, and feel the need of a fuller consecration in our Master's service. Our Volunteer Committee who visit the sick and aged not only in our own congregation, but in our village and community, report much spiritual benefit derived from their work. Our Treasurer has been supplied with funds, and her report will show where we have tried to lend a helping hand. These things we have done by God's help, and can all say "Hitherto hath the Lord helped us."

MRS. M. SAMSON, *Pres.*

ETTA JAMISON, *Rec. Sec.*

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Total receipts, \$137.65.

Total disbursements, \$133.09.

SARAH M. STEWART, *Treas.*

NEW YORK.—The Second Congregation of New York has met with another serious loss in the unexpected death of Josiah Ramsey Wray, Tuesday, June 18, 1901. Mr. Wray was a child of the congregation. Born nearly thirty-five years ago of Christian parents, he grew up, under the nurturing influences of a Christian home, into the fear and service of God. His life furnishes a fine example of the value of early piety. In 1883 he confessed his faith in Christ Jesus and was welcomed to the full privileges of the Church. In the Sabbath school, in social meetings for prayer, and in many other ways, that did not become fully known till after his removal, he showed himself on the Lord's side and thoroughly devoted to His service. Through the minister of the church he made large offerings to missionary enterprises over and above his regular contributions to home and foreign schemes. In papers found in his desk, some of them in locked books, are entries which reveal a liberality and a system in giving quite unusual in one so young.

These private records speak of felt insufficiency and frequent failures, benefit and comfort derived from the preaching of the Word, aspirations after higher attainments in the spiritual life, and other matters too sacred for the public ear. But the writer feels that he is not violating confidence in printing two or three sentences that at once show his consecration and should stimulate other young men to the full surrender and lofty aims that vital piety demands: "January, 1891.—I have given over one-fifth of my income to the support of the gospel, and also have adopted systematic giving. \* \* \* During the year my first counsel was asked in spiritual matters, it having been my privilege to speak to one and give advice to one under deep conviction of sin, who has shown since undoubted proof that the

conviction was genuine, and to-night my voice has ascended to the Throne in his behalf that he may be upheld, as he takes charge of a young people's prayer meeting to-morrow evening for the first time." "January, 1901.—I have given one-quarter of my income to my Master's service. The joy which I have derived from the giving of my means to His cause has been the greatest, in reality the only enjoyment, I have had during the year that

learned to wait, and I shall wait till the time comes."

When the Christian Endeavor Society came into existence, Josiah Wray identified himself with the movement and seemed to find in it the help he was looking for. When the great Convention met in New York City he was the trusted treasurer. At the funeral other members of the Committee of Management acted as voluntary pall-bearers, while one of them, Rev. Dr. Hodder, in well-chosen words bore testimony to the sterling integrity of his character and their great love for him as a Christian brother.

On Sept. 12, 1900, he was ordained to the eldership, and from that day till the hour of his departure he was faithful to the duties of the office. During the winter he was superintendent of the Sabbath school. Enjoying in a rare measure the sympathetic support of the teachers and ready to sacrifice personal ease for the benefit of the school, he was remarkably successful in that position. He will be missed at home, in the church and by a host of friends in other denominations. But he rests from his labors, and good is the will of the Lord.

The writer heard a man say in Bronxville Cemetery after the casket had been laid in the grave: "The old are expected to die, but how can it be wise to take a man away in the midst of his usefulness?" It is not easy to give an answer that covers every case. There are mysteries for the unfolding of which we must wait for the fuller revelations of the last day. But even here and now we can see a little way in. The Lord would thus teach us how slight a hold we have on our costliest earthly treasures and at the same time rouse us to greater activity while yet strong for service.



JOSIAH R. WRAY.

has so quickly passed." About four years and a half earlier he made this entry in his diary: "July 19, 1896.—I sit alone to-night, no one in the apartment to disturb me, and how I think, how I wonder, how I wish that the veil might be lifted, that I could see, just for a moment, into the future, but this is denied me as all others, and my faith must not waver. I have

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Fear God, and keep His commandments ; for this is the whole duty of man.

STAUNTON, ILL.—The *Times* contains the following reference to the communion services held in the Covenanter Church in May: Four additions of membership to the Church were received by profession of faith. Rev. G. W. Benn was assisted by Rev. T. P. Stevenson, D.D., of Philadelphia, Pa., in conducting the services. One of the most pleasant features of the visit of Rev. Dr. T. P. Stevenson, who also on Tuesday evening of this week gave an address to a very attentive audience on the subject of Christian Citizenship, was in renewing acquaintances which he had made while residing here in his youth, fifty years ago. It was in 1854, while the town of Staunton was only a small village or cluster of houses, that Dr. Stevenson, then a boy of fifteen, lived here for the period of six months. In 1857, when a student at college, he returned to visit Mr. Hugh Patterson, now deceased. Since that time he had not set foot in Staunton till he came back again to preach. He remained here till this morning visiting old friends and being pleasantly entertained at their homes.

UTICA, O.—Annual report of the Woman's Missionary Society of Utica, O.:

As we, as a society, enter upon a new year and a new century, and take a retrospective view of the years that have passed from us forever, we can see, so plainly, "the loving kindness of the Lord" toward us, and "His tender mercy," which has been so great. Can see that He has called forth our love and gratitude in many various ways, and that His kind hand has ever been ready to assist us in every time of need.

We have thirty-four members, but never has this number been present at our regular monthly meetings. Those who cannot meet with us always pay their dues promptly and contribute when there are

special calls for money, and so help the good work in this way.

Our society has met with a great loss in the removal of Rev. J. S. Thompson and wife, for they are living examples of faithfulness, earnestness and whole-hearted generosity. Mrs. Thompson was our President for a number of years, and filled the office very efficiently and acceptably.

Death came and claimed four of our members—Miss Sarah Parks, Mrs. Lizzie Adams, Mrs. Mary Orr Campbell and Mrs. J. C. Boyd—and took them from their earthly homes to their heavenly ones, where they are forever happy in the presence of our Lord. One of these departed ones—Mrs. J. C. Boyd—was the honored President of our society for nearly forty years. While we mourn the loss of these dear sisters, we humbly acknowledge the hand of Him "who doeth all things well."

We have adopted a printed programme and find that it increases the interest and attendance at our meetings, and is helpful in every respect.

Then we have our missionary teas, to which the members of the congregation are invited, and the time is spent in a pleasant social way. Literary exercises are prepared for these teas, and refreshments are served, which make the occasion very inviting and enjoyable to each one present.

Our extra work for the year was sending two barrels of wearing apparel to the Southern Mission and a box of clothing to the girls in the Indian Mission, which were acknowledged in such a grateful, happy way, that we felt doubly paid for the little we had done.

May we express our gratitude and thankfulness to our kind Father in heaven for the many blessings and privileges which He has bestowed upon us during the years that have gone, by being more devoted, more consecrated, more zealous, and

give to His cause more cheerfully and generously than heretofore. May we, by God's help, be instrumental in winning many precious souls for His kingdom.

AGNES L. DEARY, *Sec.*

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Total receipts, \$70.31.

Total disbursements, \$70.31.

ELIZABETH HERVEY, *Treas.*

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Died at Utica, O., March 17, after a protracted illness of pulmonary trouble, Mrs. Mary (Orr) Campbell, eldest daughter of Mr. James Orr, of Roney's Point, W. Va., and wife of Mr. Sumner Campbell. Having done all that home physicians could for her, her husband went with her to Albuquerque, N. M., where they spent the winter, hoping that by the change of climate a cure would be effected; but seeing that she rather grew worse than better, they turned their faces homeward, only to reach there in time for her to say good-bye to home and friends.

The Ladies' Missionary Society of Utica Congregation adopted the following resolutions:

Whereas, our Heavenly Father in His all-wise providence has been pleased to call away from our midst one of our number by death, Mrs. Mary Campbell, therefore,

Resolved, That in the death of Mrs. Campbell our society has lost a true friend.

Resolved, That we tender our heartfelt sympathy to the bereaved husband, father, brothers and sisters, trusting that this afflictive dispensation may be sanctified to them as well as to us.

The ornament of a meek and quiet spirit which adorned her life was never more conspicuous than while passing through the ordeal of her long and wasting illness. With marvelous fortitude she saw the encroachments of disease and with dauntless courage she awaited the end.

"And if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

MISS LIDE DUNLAP,

MRS. J. H. KIRKPATRICK,

*Committee.*

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The Ladies' Missionary Society of the Reformed Presbyterian Church, Utica, O., desire to place on record an expression of the high esteem held by the members for our sister and co-worker, Mrs. J. C. Boyd, who was called home to her reward in the month of March, 1901. Soon after coming to our congregation Mrs. Boyd and her husband, Rev. J. C. Boyd, our late revered pastor, organized our Missionary Society. Mrs. Boyd was unanimously chosen President of the society, and did her part faithfully and earnestly until, becoming enfeebled by age, she herself resigned, but consented to act as Vice-President, and served in this capacity very efficiently and pleasantly until she was called to her heavenly home.

Mrs. Boyd was truly a mother in Israel, a kind, thoughtful friend, a faithful and liberal member of our society, a true Covenant, a lover of all the ordinances of God's House, and also of the people of God. When she was absent from our meetings or any of the church services, all knew there was a very good reason for it, and one that was acceptable to Him who looketh upon the heart.

We will sadly miss her presence and her earnest prayers in our meetings, but will fondly cherish her memory and reflect on her beautiful, devoted, Christian life. Her work was finished and she had only to obey the summons of the Divine Master—"Enter thou into the joy of thy Lord."

JANE STITT,

AGNES L. DEARY,

*Committee.*

## MONOGRAPHS.

### MURDERED MISSIONARIES.

The following sketch of the life and work of James Chalmers and Oliver Tomkins, missionaries to New Guinea, who were murdered by cannibals about April 8, 1901, is taken from the June number of the *Chronicle*, of the London Missionary Society:

"The Aird River, on whose shores the tragedy took place, has its estuary in the extreme northwest corner of the Papuan Gulf. Geographers have long held that this river would furnish the best access to the unknown interior highlands of New Guinea. The tribes dwelling on the banks of the river are described by a recent traveler as a 'fine, muscular set of people, with an excellent physique and stalwart appearance, decorated with the grotesque ornaments peculiar to heathen taste.' Speaking of the cannibalism of the people the same writer says: 'The imagination is severely taxed in picturing the horror of the murderous scenes enacted in these dark regions from time to time.'

"Apparently the missionaries had left the 'Niué' and gone to the shore with twelve native students, intending to return instantly. When they did not return after two days the captain of the 'Niué' sailed away and reported his fears to the Government official at Daru. On May 8, sixteen days after the arrival of the first report of the massacre, the following message was sent by the Government: 'Massacre confirmed. Entire party killed. Human remains discovered, unrecognizable.'

"This is not the place in which to attempt to tell the story of James Chalmers's life. It is devoutly to be hoped that the task and privilege of writing what ought

to be a great missionary classic will be placed in the hands of the man best equipped, both by knowledge and by natural sympathy, for the undertaking. Here we can only give the bare facts of his career as recorded in the official documents and publications of the Society.

"Born at Ardrishaig, on the shores of Loch Tyne, he came of a sturdy and self-reliant Highland stock. Like most of our great missionaries, he was born in humble circumstances, and received but a small share of what we commonly call 'educational advantages.' But the wind and the sea were his playmates; he was as much at home in the water as on land; fishing, sailing, climbing over the rocks, and wandering among the hills—he spent a healthy and happy boyhood, all unconsciously fitting himself for the arduous and adventurous life to which he was being called as the great pioneer missionary of New Guinea.

"The boy's interest in foreign missions was first roused by a Sabbath school address on missionary work in Fiji. On his way home after school he knelt down behind a stone wall and vowed to give his life to the spreading of the gospel. Some years later we find him working as an agent of the Glasgow City Mission—another useful bit of experience in view of his great life work. It was while in Glasgow that he met Dr. George Turner, the well-known Samoan missionary of the L. M. S. Under his influence and by his advice Chalmers offered his services to the London Missionary Society and was accepted. Entering Cheshunt College in 1861 as a missionary student, he owed much to the influence and teaching of Principal Reynolds. In 1864 he was sent for a year of special training to the So-

ciety's Institution at Highgate, under the care of the Rev. Dr. Wardlaw.

"Although his heart had lately been set on going to Africa to help in the great work which David Livingstone had begun, he cheerfully accepted his appointment to the island of Rarotonga, and embarked with his young wife in January, 1866. After ten years of vigorous and faithful work in Rarotonga and its out-stations, Mr. Chalmers was requested by the Directors, in the year 1877, to proceed to New Guinea to superintend a new mission at the southeast end of the great island. This proved to be one of the happiest appointments the Directors ever made. It was the very work for which Chalmers was best fitted by nature, and for which he had been so well equipped by training and experience. Whatever the future may bring, it is safe to say that the name of James Chalmers will be forever associated with the history of missionary work in New Guinea.

"Into the details of that work we cannot enter here. The story has been told, in part at least, in his own books—'Work and Adventure in New Guinea' (1885), 'Pioneering in New Guinea' (1887), and 'Pioneer Life and Work in New Guinea' (1895). If the interest awakened by the death of Chalmers shall lead any who have not yet read them to turn to these books of his, they will find there not only a thrilling and enlightening record of service and adventure, but also—reading between the lines—a better picture of the man himself than any that can be drawn by another pen.

"Of both Chalmers and Tomkins no one can speak with greater authority than Dr. Lawes, for twenty-three years the colleague and friend of Chalmers.

"No such tragedy," he writes, 'has come upon us in New Guinea since the very beginning of our mission. No English missionary has fallen at his post, and no death

has occurred at any of our stations. It seems impossible to realize that our beloved fearless leader has been killed by the people for whom he had lived and worked so long. "They knew not what they did."

"The personality of James Chalmers, in all its nobility and with all its wonderful magnetic influence, was well known throughout Great Britain and Australia, as well as in New Guinea. His native name, "Tamate," seems familiar in every circle, and is revered and honored all the world over; but only those who have lived and worked with him in Rarotonga and New Guinea know how great and good a man has fallen.

"To the mission in which for twenty-four years he has worked, the loss seems irreparable. But we who knew him best loved him most, and in our lives is a big vacant place which can never again be filled in this world.

"It was my happiness twice to welcome Tamate. First on "Niué," when as a slim young man of wondrous energy and vitality he arrived from England in the new sailing ship "John Williams," en route for Rarotonga. A few days after the ship was wrecked on the island, and for some weeks he with his newly married wife were our guests. And then ten years later I bade him welcome to New Guinea and Port Moresby, where for three years Mrs. Lawes and I had been alone. From then until now he has been my beloved comrade and fellow worker. For some years after his wife's death he shared with us our home, living under the same roof, and sitting at the same table.

"This is not the time or place to speak of his "labors more abundant," when he was "in journeyings often, in perils of waters, in perils by the heathen, in perils in the sea, and in watchings often." We learned to love him with a deep and tender love, to honor him with a great ad-

miration for his wonderful zeal and untiring energy, and to thank God for the great spiritual gifts with which he was endowed.

“After his second marriage in 1888, when his face was toward the West, we saw less of him, until he reached the western extremity of our mission—the Fly River. Only once or twice a year did we then see him, but his love knew no change, and the days when Tamate came were always red-letter days in our home. I fear no pen can present him to the world as we knew him all these years.

“Of the last sad scene we know but little. We must wait for further particulars, but we know that the Aird River was one of the few places on the coast where his personality and probably his name were unknown. It was some eighty miles from the nearest mission district on the east, and perhaps sixty miles from his own station on the Fly River. It was one of the gaps in our chain of stations which we were all anxious to see filled. After the annual committee meeting, held this year at his own station of Daru, at the mouth of the Fly River, he evidently planned his visit to the Aird, to see whether a beginning of Christian work could not be made. He would never have taken Tomkins with him if he had thought there was danger.

“And what can I say of him who was the sharer of his martyrdom, except that he had won all hearts, and that we expected great things from him for many years to come? A little more than a year ago we met him in Sydney and welcomed him to our mission. A man of faith and prayer, mighty in the Scriptures, he was a great help, comfort and joy to Tamate. He was to him what Timothy was to Paul, his “dearly beloved son.”

“The intrepid Paul and the beloved Timothy of our mission have been taken. “Who will be baptized for the dead?”

““Thanks be unto God which giveth us the victory through our Lord Jesus Christ.””

“Oliver Fellows Tomkins, who has fallen by his leader’s side, was born at Great Yarmouth in 1873. After being in business for five years in Norwich, where he was a member of Dr. Barrett’s church, he entered Harley House, Dr. Guinness’s Training College, at Bow. After the usual course of study there, he was accepted by the L. M. S. and appointed to the New Guinea Mission. Meanwhile, during his vacations, he had been doing evangelistic work among the fishermen of the North Sea fleet, as well as with tent and caravan in the country villages. He was a man of fine stature and sturdy frame, in the opinion of all who knew him well equipped—both physically and spiritually—for the important and trying work to which he had been appointed. He sailed on Dec. 8, 1899, to join Mr. Chalmers in his work in the Torres Straits. A few months later there came a brief message from the veteran missionary to the mission house: ‘He will do; send us two more of the same sort.’ That opinion, formed almost at first sight by one who was accustomed to read the faces of men, was abundantly confirmed by fuller intercourse and knowledge. Again and again did Chalmers testify to his strong affection for and approval of the younger man. They were indeed, as Dr. Lawes has called them, ‘the intrepid Paul and the beloved Timothy.’ They were lovely and pleasant in their lives, and in their death they were not divided.

“Oliver Tomkins had been but little over a year in his appointed sphere of work. It was long enough for him to win his spurs—long enough for him to give promise of proving a worthy successor to his famous colleague. He knew that in going to New Guinea he was taking his life in his hands. He was prepared at any time to make the

offering—remembering Tamate's protest we cannot call it 'sacrifice'—which God has called for sooner than we thought. One day we shall understand that lives cut short in this way are not 'wasted'—are not even deprived of the opportunity for full fruition. The worker is taken away, but the spirit in which he began his work lives on, and will be a heritage and an inspiration forever to those who follow. May this great calamity, as we with our dim sight feel bound to call it, prove to be for the furtherance of the gospel by quickening the resolution and the zeal of all who stay at home, and by calling forth not a few who shall volunteer to take the places of the fallen."

#### EFFECTS OF THE CHINESE OUT-BREAK.

First of all, there is the effect on the native Christians. It has been computed that some 40,000 native Christians have altogether been massacred. But figures, however large, fail utterly to convey to the mind a conception of the sufferings they were called upon to endure. Some day we shall learn more than we know at present of what it has cost our Chinese brothers and sisters to follow Christ. Some were forced to recant, and then were saddled and bridled like horses and made to crawl with "heathen on their backs to a temple and be presented as trophies before the idols." Happier, indeed, was the lot of those, the great majority, who stood firm and died.

Now, throughout at least two large provinces, where a few months ago considerable numbers of Christians professed their faith in the Saviour and met for worship without fear of disturbance, the whole community of these Christians has been either destroyed or dispersed, and their places of worship and their houses looted and burnt to the ground. And not only

so, but in the other interior provinces the native Christians have been bereft for the present of the foreign friends who brought to them the knowledge of Christ and on whom they leaned for counsel and strength.

In other words, the first and chief effect of the outbreak is that it has proved a tremendous trial to Christ's Church in China. We are not afraid for the issue. On the contrary, we shall look to find the Church strong for this shaking. But we plead earnestly for prayer in their behalf, that while they suffer for the Kingdom, our God may fulfill in them all the good pleasure of His goodness, and the work of faith with power.

The second effect which claims our notice is the terrible reduction that has been made in the ranks of the missionary army in China. We have not seen any returns of loss of life incurred by the Roman Catholic missions; it must have been very considerable in Manchuria and in Shan-si. The list of Protestant missionaries whose witness for Christ has been sealed by their blood, including their children, whose sufferings have added the most bitter ingredient in the cup of their affliction, makes the total killed of Protestant missionaries to be 125—namely, 94 adults and 31 children.

The missionaries were attacked and murdered. Their schools and churches were burned. Some had been warned and were already on the road. They were attacked and their goods stolen from them to the last garment. Some of them were killed with swords, some beaten to death with clubs. They were stripped of their clothes and compelled to walk for days in the blazing sun of midsummer with no covering for the head or for the upper part of the body. The villagers sometimes refused them food and drink. When they took refuge with a mandarin and de-

manded protection they were herded in a dark and filthy prison like the worst of criminals. Thus, on the blood-stained tracks leading out of Ho-nan and Shan-si they struggled along and died, men, women and children.

The mere fact that there were as many as 40,000 native Christians in China to murder will come to most Europeans as a surprise; their heroic sufferings will show what the "cowardly" Chinaman can become when he is a Christian convert; whilst the heartrending catalogue of murdered European missionaries will demonstrate to the Church at home the urgent need for men and women of the right kind to fill the blanks where the martyrs have fallen, and to reap the harvests which will spring from their blood.—*Life and Work.*

#### CHRISTLIKE MISSIONARIES.

Turning over some papers handed us when visiting the foreign mission fields a few years ago, we came across the translation of an article contributed to the newspaper *Neshra*, of Beirut, by Jurios Kibby, dragoman to the French Consulate, Mersina. It speaks in such high terms of the late Dr. D. Metheny and his co-laborers that we regret it should have fallen aside and hasten at this late day to give it to the churches:

"It is my privilege to write to you of what happened to this Vilayet of Adana last summer during the attack of cholera here—viz., Mersina, Tarsus and Adana. The evil visitation caused the death of many; frightened even the stoutest heart. The rich and as many as were able fled to the mountains and other places of safety. I have the honor to inform you with pleasure that all the authorities, local and otherwise, did all in their power to keep down the disease and panic, with quarantine, cleaning and all other measures. All parties admired the efforts of these noble men.

"I also take pleasure in writing about the kind acts of Rev. Dr. D. Metheny, American medical missionary of the Reformed Presbyterian Church of this town. His advanced age and feeble state of health did not permit of his going about much to visit the sick in person. Nevertheless his Christian heart would not rest without doing all in his power, so he kindly gave out to all in need the necessary aid and advice. His same love of duty and humanity manifested itself here last summer, as it did in Latakia in the year 1875.

"Much of the above-mentioned aid was dispensed from the American mission building in Mersina. Much also was intrusted to trustworthy people in Mersina to distribute to the poor and needy. Foremost among these latter, and noted for their loving acts of charity, were Miss E. Sterrett, Miss J. B. Dodds and Mallim Gabrail Luttoof, the much beloved brother of the American mission. These were instructed when and how to act in all cases by Dr. D. Metheny. The above medical aid was ere long much sought for by all, and the assistance of the above was in great request by great and small, the remedies having been very successful, and having soon become very popular. This assistance was of course given to all, friend and foe, Christian and Mussulman, with the same loving care, and was received with great thanks and joy, as it was given for the love of Jesus Christ.

"Especial thanks is due Mallim Gabrail Luttoof, who without any fear of the risk he was running, or of death itself, visited and administered to all by day and by night, from house to house, especially to the very poor and needy. He, with the Lord's aid, saved many, having helped in all as many as 300 patients, mostly among the Fellaheen and Mussulmans of this town.

"The gratitude and everlasting thanks

is due to Dr. Metheny and his little band of co-workers, first and foremost among whom is the ever-efficient Christian brother, Gabrail Luttoof."

### CHINESE MARTYRS.

Incidents come from almost every part of China, indicating the splendid courage and fidelity of the native Christians during the awful persecution of 1900-1901. In Manchuria there was a Christian called Old Blind Chang, who, having been seized by the Boxers, was taken to the temple and commanded to worship idols. He told his persecutors, "I can only worship the one living and true God." When commanded to repent, he said, "I have repented already." When asked if he would believe in Buddha, he answered, "No, I believe in Jesus Christ." "Then you must die," they said, and as the sword came down to behead him, Old Chang was singing a hymn.

Many of the Roman Catholic converts also showed great steadfastness. A catechist at Len-chow, having been scourged, was offered life if he would apostatize, and his answer was, "Four and sixty years I have served the Lord of Heaven. At any age apostasy is cowardice, but at my age it would be still more odious. I must show my Christians how to die. Do with me what you will, but know that I will never apostatize."

Another Christian told his assailants, "You may not only behead me, but cut up my body in pieces. Every portion, if you should ask it, would answer that it was Christian." He was at once put to death. It is reported of a mother that her son knelt before her to say farewell, and she exclaimed, "If thou didst have faith God will take care of us. Do not trouble about me or thy children. If thou denyest thy faith, I will no longer recognize thee for my son."

A Chinaman who had been a brigand was converted under the preaching of the Truth. When these troubles with the Boxers broke out he was just as fearless as ever, and went on telling every one whom he met about his wonderful Saviour. Friends told him he had better keep quiet, but he declared that he would tell of Jesus as long as God gave him breath. When in the field at his work he would talk of the Lord to every one who passed by.

One day the officials came to the chapel where he attended worship, and told the Christians that if they would just hand in their names saying that they would no longer follow this sect, that they would be pardoned. Some of the weaker Christians were about to yield when this converted brigand arose and told the officials they had come to the wrong place for names, that no names would be given under any such conditions. "We have," said he, "all received pardon from another and a higher source, and so need not bother ourselves to obtain your pardon." Not a name did those officials get.

Some of the Christians suffered most cruel deaths afterward. One old woman bore a wonderfully bright testimony when suffering awful agonies. The brigand was not touched. They seemed to fear him, he was so bold.

### FRANCE IN THE NEW HEBRIDES.

A deputation representing the New Hebrides Mission Synod waited upon the Australian Federal Minister for External Affairs (Mr. Barton) on Jan. 21, to urge that action might be taken toward inquiring into alleged malpractices by the French in the New Hebrides. The deputation consisted of our own missionary, Rev. J. W. Mackenzie, Revs. F. H. L. Paton, T. Small, Dr. Gunn, J. Copeland, Mr. H. L. Hume and Rev. J. Cosh, Secretary of the Dayspring Board.

They asked the appointment of an independent authority appointed to hear appeals by the natives in reference to land matters and for the purpose of reviewing the decisions given in two recent cases by the Joint Commission existing at the islands, which comprised the commander of H. M. S. "Ringarooma" and the captain of the French man-o'-war at the islands, together with two other officers from each of these vessels, making six in all.

It was stated by members of the deputation that the French were in the habit of purchasing small pieces of land from the natives and then seizing much larger areas—sometimes as much as ten times more. They wrested the unbought balance from the natives, and in cases where the latter had protested, armed bands of the French had resorted to violence, burning houses, uprooting yams and chopping down banana trees. The natives were, in addition to that, intimidated into passivity while their lands were seized.

The two cases in respect of which investigation was asked for had been heard by the Franco-British Joint Commission at Epi and Vila. It was claimed that the French parties to these disputes were possessed of only forged title deeds, which purported to be signed by natives who had never held the land at all.

The deputation represented that the French now claimed to own five-sixths of the territory of the islands, and that the French Government were rushing colonists there in great numbers. If they (the members of the deputation) were not missionaries, they would advocate British annexation as the only way out of the troublesome state of affairs that had been brought about at the island; but in the meantime an independent authority to investigate was imperative.

Although the Joint Commission had no power to settle land disputes, they had

deliberately settled many in favor of the French. It was asserted that representations had already been made to Mr. Chamberlain, and that he had instructed the admiral of the Australian fleet to make an investigation.

Mr. Barton said that the statements they had put before him were very serious and that he would consider it his duty to make representations to the Secretary of State for the Colonies. He could not go any further at the present time, nor till the Federal Parliament met, when there might be some legislation on the question of external affairs.—*Presbyterian Record*.

#### WHAT A BOOK CAN DO.

In a retired valley of Joshua, in India, there is a little hamlet of charcoal burners. A few years ago their little manner of life was the rudest possible. There seemed no glimmer of hope for better things.

A missionary passing through the village spoke to the people. Two men became interested and purchased copies of the New Testament. Their employers soon noticed a change in the grade of charcoal from these two men—it was more carefully burned, was better packed and free from stones and grass. This charcoal was looked upon as a special brand, and brought a special price. On Sabbath work was suspended, and these men and their families gathered for religious worship and the study of the Bible.

Shortly after, they began to reclaim the mountain land about them, to plant wheat and garden stuff, and recently one of them became forehanded enough to build a neat farmhouse in place of his old hut. His employers say he is the most efficient and trustworthy man in the mountain. He himself says he owes his new vigor to his weekly day of rest, and that without it and his Testament he could not do his work.—*The Presbyterian*.

## EDITORIAL NOTES.

—At the late meeting of Synod many ministers and elders, while cheerfully agreeing to aid in the circulation of the July number of OLIVE TREES, with its complete story of the missionary work of the Church for the past year, expressed themselves as feeling that the cost of so large an edition ought not to fall on the Corresponding Secretary of the Foreign Board. For their benefit he wishes us to say that the whole additional expense of that issue has been met by the following voluntary contributions:

|                        |        |
|------------------------|--------|
| Dr. F. M. Foster.....  | \$5.00 |
| Mr. Henry O'Neill..... | 31.61  |
| Mr. A. Alexander.....  | 42.42  |

—This number of OLIVE TREES has also been mailed to the ministers and elders who gave us their names at Synod, that it too may go into each family of the Church. It is not sent out as a specimen number, for it contains four pages less than the regular issue, but it gives a fair idea of its general character and appearance. Those who receive it are requested to examine its contents, especially the news from the foreign fields, and subscribe for it, if they would like to have in their homes the missionary information it furnishes every month. To any one sending us 65 cents we will mail OLIVE TREES for the rest of this year and during 1902.

—Any one, not now a subscriber, who receives OLIVE TREES with "Dec., 1901," on the wrapper will please not refuse to take it from the post office, as a friend of missions, who thinks it ought to be in every family, has ordered it. He has sent us seventeen dollars with the names and addresses of those to whom he wishes it mailed to the end of this year, and

three dollars to help meet the increased cost of this issue.

—In an early issue of OLIVE TREES, probably the September number, which will appear not later than the middle of August, will be published a sketch of the life and work of Dr. G. L. Mackay, late of Formosa, one of the most devoted and successful missionaries of the last century. In consenting to prepare the story for our columns, Rev. R. P. Mackay, D.D., Secretary of the Mission Committee of the Presbyterian Church in Canada, says: "His death is to us, humanly speaking, irreparable. He was the man above all others who gave emphasis and enthusiasm to the missionary work of the Church."

—Arrangements have been made for the return of Miss Mattie R. Wylie to Syria. She will leave New York by the S.S. "Germanic" for Liverpool on Wednesday, Aug. 7, in company with Miss Mizpeh Easson, daughter of Rev. Henry Easson, missionary to Cyprus.

—The Fleming H. Revell Co., New York, Chicago and Toronto, has laid on our table the following valuable books:

*The Siege in Peking.* By W. A. P. Martin, D.D., LL.D. \$1.00.

*China's Only Hope.* By Chang Chih Tung. 75 cents.

*Village Life in China.* By Arthur H. Smith, D.D. \$2.00.

The first volume is from the pen of one who was not only an eye-witness of the scenes he describes, but is a devoted Christian and a man familiar as no other living missionary is with the history of China, the characteristics of its people and the problems that relate to the future of the

Empire. Any one who wishes reliable information as to the experiences of the missionaries and legations and incidents during the siege of Peking, will find them in these pages, as well as interesting facts in regard to "The Emperor and the Reform Party," "The Empress Dowager and Her Clique," "The Boxers and Their Allies," etc.

The second volume is a very remarkable book. The author is an influential viceroy, whom Dr. Griffith John describes as "a man of profound scholarship, wide information, great mental energy and restless activity. \* \* \* As a public officer he is distinguished for his loyalty, his purity and unselfish devotion to the good of the people under his jurisdiction and to the well-being of the Empire at large." His book, published with the sanction of the Emperor Kwang Sü, is a revelation of what, in the judgment of an intelligent Chinese, is essential to the stability and progress of the Empire. It is written from the view point of a loyal citizen who recognizes existing immorality and an imperative demand for immediate reformation. "Assuredly," he says, "it is not foreign intercourse that is wronging China, but this dreadful poison" (referring to the use of opium). "Oh! the grief and desolation it has wrought to our people." "Unless something is soon done to arrest this awful scourge in its devastating march, the Chinese people will be transformed into satyrs, devils." A strong advocate of Confucianism, the author favors religious toleration and the adoption of Western ideas.

The last volume needs no commendation but the name of the author. Its contents are: "The Village: Its Institutions, Usages and Public Characters," "Village Family Life" and "Regeneration of the Chinese Village." Under the last head are discussed the benefits that Christianity will confer on China.

No one who wishes to be abreast of the times can afford to be without these books.

—Attention is called to the following appeal:

Dear Brother: The Synod, at one of its last sessions, in view of the great need of repairs of college building, through the Committee of Finance, voted a collection of \$1,500 (fifteen hundred dollars), to be taken up on the third Sabbath of July, for these repairs. The members of Synod who came down to the college and took in the commencement would, with their own eyes, see the necessity of this action. The Board of Trustees, at a meeting held on Friday, June 14, in Treasurer Morton's office, authorized the Executive Committee to have work on repairs to begin, assuming that the congregations would respond to this appeal for aid. The Executive Committee was appointed to make an appeal to the congregations, through the pastors, for this aid.

Now, dear brother, we know you will help us in this matter and take this method only to bring it to your notice. The income of college would have been more than the outlay last year, had it not been that the boiler had to be overhauled, a new drilled well sunk, a new pump for gas engine bought, the dormitory newly furnished, etc.

If the deficit be once made up, we will not fear for the future.

Thanking you in advance, we are,

W. P. JOHNSTON,

JAMES SCOTT,

R. J. McISAAC,

J. D. McANLIS,

*Executive Committee.*

This circular was not received in time for insertion in the July number of *OLIVE TREES*. It is published now, however, in the hope that it will not be too late to benefit the college.

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